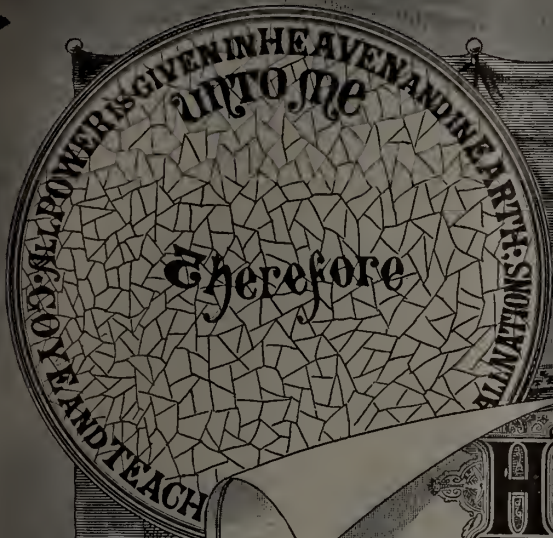


Wm. Geo. Elder



MARCH, 1896.

HERALD OF MISSION NEWS

CONTENTS.

Our Views of Mission Work	49
Items of Missionary Intelligence	54
Monographs	59
Editorial Notes	69



No. 3.

R. M. Sommerville, EDITOR
NEW YORK.

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At the request of WALTER T. MILLER, Treasurer, Cotton Exchange Building, New York, we publish the following statement of receipts for the Mission in China:

1895.	
April 24.	Isaac Walter Eastman..... \$1 00
May 27.	Mrs. Mary J. Dunn, of Quinter, Kansas. 1 00
Aug. 15.	Two sisters in Olathe. 1 00
Sept. 9.	R. G. & Anna J. Lyons, of Houston, Ills. 2 00
" 18.	Mrs. Ella Martin, of Pittsburgh. 5 00
" 19.	James McKune, Student of Theology ... 4 50
" 21.	Third Congregation, New York. 28 10
" 31.	Y. P. S. C. E., of Wyman, Iowa. 7 26
Oct. 5.	Ladies' Miss'y Society of Bethel Cong'n, 10 00
" 8.	Brooklyn, N. Y., Congregation. 9 19
" 11.	Ladies' Miss'y Society of Olathe Cong'n, 25 00
" 23.	" " New Concord " 10 00
" 23.	Mr. J. R. Speer, " " 1 00
" 26.	A young lady in Philadelphia, Pa. 2 00
Nov. 2.	Sabbath School of Geneva Congregation, 7 45
" 23.	Y. P. S. C. E., Stirling, Kansas. 10 00
Dec. 4.	Chinese Pupils in Sabbath School of 10 00
" "	Second Boston Congregation. 10 00
" 4.	Sabbath School of Second Boston Cong'n, 10 00
" 6.	S. J. Euwing, of Clarinda, Iowa. 25 00
" 10.	Sabbath School of Barnet Congregation, 15 00
" 10.	Mrs. Ella Carithers, subscribed in 1890. . 25 00
" 10.	Rev. W. W. Carithers and family, thank offering. 25 00
" 10.	Miss Kate McBurney, thank offering. 10 00
" 10.	" Alice Carithers, " " 2 00
" 10.	" Joanna Speer, " " 3 00
" 12.	Y. P. S. C. E., of Wyman Reheboth Congregation, Iowa. 8 19

1895.	
Dec. 28.	Mrs. Eliza Coulter, of Baltimore, Md. \$1 00
" 28.	Miss Annie Cumming, " " 1 00
" 28.	Mr. M. F. Cumming, " " 1 00
" 28.	A friend " " 1 00
" 28.	Baltimore Congregation. 3 50
" 28.	A friend to Missions, at the West. 20 00
" 28.	Miss Hannah Martin, Antioch, Ohio. 3 00
" 30.	Mrs. John Turbitt, of Third Congregation, N. Y. 5 00
1896.	
Jan. 8.	Sabbath School of Londonderry, Ohio. 8 00
" 13.	Mr. & Mrs. J. R. Dunlap, of Shedd, Ore., 1 00
" 13.	Miss Maggie Dunlap, " " 1 00
" 13.	" Ella Dunlap, " " 1 00
" 13.	Mrs. Eliza K. Templeton, Belle Center, O., 11 00
" 16.	Sabbath School of Olathe Congregation, 16 12
" 18.	" " Third Cong'n, Phila.. 15 00
" 29.	Chinese Boys in Chinese Mission School of 8th St., Pittsburgh Congregation ... 50 00
" 29.	Geneva Congregation. 7 00
" 30.	Cash—A friend. 20 00
" 30.	M. R. A. Wilson, Myrtle, California. 5 00
" 31.	Sabbath School, Mahoning, etc. 7 00
Feb. 1.	Mr. James & Mrs. Eliza T. Scott, of College Hill, Beaver Falls, Pa. 100 00
	Mr. Robert McNeill's Bible Class in the Sabbath School of Third New York... 25 00



PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

MARCH,

1896.

OUR VIEWS OF MISSION WORK.

HOW TO INCREASE THE EFFICIENCY OF MISSIONARIES IN THE FIELD.

R. P. Mackay, D. D., Toronto, Canada.

It is neither assumed nor suggested by this discussion that the spiritual attainments of missionaries are of a low order. On the contrary, it is believed that as a class they have produced a larger number than any other of men whose lives and labors have been an inspiration to the Church at large. Such names as Martyn Carey, Judson, Duff and many others at once occur as amongst the brightest ornaments of our Christian civilization, men whose influence for good continues undimmed by the lapse of time. But even for the best there is a better, which they themselves most readily acknowledge, and our inquiry is whether anything can be done that will result in yet greater efficiency.

Dr. R. N. Cust, who cannot be charged with either timidity or tenderness, says: "In India I have known the magistrate having to interfere to prevent a breach of the peace betwixt two missionaries quarrelling about their dwelling-house. I have found members of the same Mission, all noble and God-fearing men, living in total estrangement, with no possible hope of reconciliation. I can point out stations

with only two missionaries, unable to live together, and as hostile as dogs and cats. Public servants of the State do not act like this, and are spiritual men made of baser clay?" * * * "Quarrels are especially rife at small stations. Missionaries accustomed to command natives become very dogmatic and desirous to have their own way; thus a Mission ceases to be a model of Apostolic zeal and self-denial, and becomes a hotbed of jealousy; small men contending bitterly with each other for the exercise of a feeble power. Missionaries are notorious for littleness, narrowness and puny mental character. These quarrels are always, according to themselves, on principle. Through the deceitfulness of the human heart the workings of self-esteem and jealousy are regarded as zeal for the truth and the advancement of Christ's Kingdom." In contrast, we might quote Gen. Lew Wallace, who says: "I have often been asked, 'What of the missionaries of the East? Are they true and do they serve their Master?' And I have been always a swift witness to say, and I say it solemnly and emphatically, that if anywhere on the face of the earth there exists a band of devout Christian men and women it is these. They live and die in their work; their work is of that kind which will be productive of the greatest good."

Or, we might quote the *Review of Re-*

views, which says: "It is our brave contingent of missionary teachers, and not the present greedy squads of German and Spanish traders and officials, who have annexed the islands of the Pacific to civilization. Many of them have been completely transformed by the missionaries, whose labors alone have given them commercial importance."

We cannot doubt that the latter is the true characterization of missionaries as a class, although, unhappily, individuals may be deserving of Dr. Cust's strictures. Amongst a community of men, as men are constituted, it may seem impossible to avoid all misunderstandings and collisions, yet the elimination of everything that can in any way hinder a work of such supreme importance is worthy of the most strenuous effort. We believe it is possible. Notwithstanding the depressing influences of climate and environment, it is possible by grace to vanquish such infirmities of character, and live in the joy and strength and blessedness of each other's fellowship and of the fellowship of Christ.

What can be done in order to accomplish this, to cultivate to the highest degree possible, the working power of the Church's representatives in the foreign field?

1. See to it that all additions made to the staff are of the desired quality. Foreign Missions have won the attention of the Church, and great numbers are volunteering for the work, which fact is a cause for gratitude, but brings its accompanying dangers. Numbers are not always strength. A select few chosen with Gideon-like discrimination will accomplish more than the great multitude lacking in spiritual attainment. All additions to the staff of men or women too weak to resist the adverse in-

fluences and temptations, of new and trying conditions in which they may be placed, not only disappoint themselves and the Church at home, but dilute the strength of others with whom they are associated. The eagerness to send out more workers, and the eagerness on the part of the many who are offering their services, or will do so in the near future, make it imperative that Boards should exercise the greatest possible care in making appointments. As to what course should be pursued there may be diversity of opinion, as there is diversity in practice, but no pains should be spared in order to protect the Church from the expenditure of consecrated funds upon men who possess neither tact nor application, nor animation, nor humor, who could not successfully minister to an ordinary country congregation, and would inevitably in a very short time be pronounced failures. Such men should not be sent into fields requiring more grace and better gifts than are required at home, and who perhaps may be tempted in some cases to seek such appointment because the home prospects are not very hopeful. One thing is certain, that unless proper care is taken at this stage no subsequent efforts will counteract the injury done. Neither certification as to standing in college classes, nor testimonials from sympathetic pastors, should be accepted as a sufficient guarantee that the candidate has that experimental knowledge of the power of prayer and fullness of the spirit requisite for powerful effective service in a warfare that is not with flesh and blood. It is not the intention here to emphasize the importance of collegiate training or intellectual furnishing, which the reference to pastoral work in the home land might seem to imply. It

is cordially acknowledged that many who have had no collegiate training have been eminently useful in the foreign field. The object is rather to make prominent the thought that there is a certain spiritual quality attainable by all, and without which, neither at home nor abroad, can our influence be strong and our lives fruitful, for the want of which there are more disappointed men in the Church at home to-day than for any lack in intellectual power or finished scholarship.

2. Let the Home Boards cultivate and illustrate the spirit they seek to inculcate and regard as so indispensable in their representatives in the foreign field. Is there any reason why the committee should be less burdened with the thought of perishing millions than the men and women whom they send forth? Is indifference, or bitterness, or selfishness more excusable in us than in them? Would the characterization quoted from Dr. Cust be regarded as less inconsistent and less reprehensible if applied to the members of Boards than when directed against missionaries in the fields? Surely the officers should be equal to the ranks in courage and loyalty to the Captain of the Lord's hosts. Foreign Mission Boards should be the expression, the focalization of the missionary spirit of the whole Church. They should be deeply impressed with personal responsibility for the character of the missionaries sent and for their maintenance, not only as to material wants, but as to spiritual power as well. We should be pre-eminently men of prayer, every movement being begun and carried on in the spirit of dependence and intercession. When Jesus was about to choose His disciples it is written: "And it came to pass in those days that He went

out into a mountain to pray, and continued all night in prayer to God, and when it was day He called unto Him His disciples, and of them He chose twelve, whom also He named Apostles."

"There were in the Church at Antioch certain prophets and teachers, and as they ministered to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed, and laid their hands upon them, they sent them away."

These were solemn occasions fraught with infinite consequences, which the Lord fully understood, and the disciples at Antioch understood in measure. They accordingly wrestled in humiliation and prayer, until the Holy Ghost indicated His will, and then proceeded to the designation of those men whom the Lord had first set apart for this sacred service.

Is there any less solemnity in the performance of similar duties now? And if not, do Boards appreciate, as the early Christians did, their responsibilities in this respect?

If our missionaries always went forth carrying with them such lofty impressions as to the spirituality of the Boards upon whom they expected to lean in days to come, how much more likely is it that they would exercise themselves in a similar manner and manifest a similar spirit when the toils and trials of their work come upon them. The memory of the Board would be a perpetual inspiration, a remembrancer of duty. Even if, then, financial depressions and deficits came upon us, and it were found necessary to write discouragingly to the fields, we could still say, like Peter and John, "Silver and gold have I none, but

such as I have give I thee," and the work would be prosecuted with a faith and courage and success that can only come from living in habitual contact with the eternal inexhaustible source of all strength.

It certainly goes without saying, it is one of the commonplaces of our teaching that we cannot by machinery or theory put others right unless we are right ourselves.

3. As to missionaries in the field, there are two or three suggestions that may be made :

(1) Let them be impressed with the necessity of so arranging their engagements as to leave time for self-culture. All know how easy it is to allow ourselves to become so deeply engrossed in works of many kinds, as to leave no time for this, first in importance, and most sacred of all duties—the nourishment of our own souls. Yet there is no substitute for it, and without it we are but feeble workers. As the Rev. Andrew Murray, says : "The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and can obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God and letting Him touch you. Take time to meet God." That is of such supreme importance that it might be well occasionally to remind our missionaries whose hands are so full, of their needs in this respect. If done in the spirit of loving sympathy and powerful co-operation, the reminder would be kindly received, and might be profitable to some. But the exercise is a personal one, and must be done by each for himself, and cannot be done by substitutes.

(2) Let provision be made by which missionaries find access to stimulating, invigorating, health-giving literature.

Most missionaries have gone into the field when young, immediately after leaving college, when they were not in a position to purchase many books, and perhaps have had but a very limited acquaintance with the class of books that might prove most helpful. When in the field there is no opportunity of becoming acquainted, and there is danger of losing taste for books altogether, which would be a calamity to themselves and to the work. Hence the importance of making provision for those whose incomes may not be sufficient, or bringing under the notice of others such publications as are known to have proved helpful to many. Would it not pay any Board to see to it, that, *e. g.*, the letters of Samuel Rutherford, and other similar works of a devotional character, are upon every missionary's book shelf? They should in addition have access to standard works in different departments of literature, and it ought to be possible for every missionary to see one or two of the best magazines, in order to keep in touch with the thought of the times, which would give freshness, fertility and confidence in intercourse with other men. This latter might be arranged at no expense, if the need were but known to many who would be delighted to dispose so pleasantly and profitably of magazines that have been read and are to them of no further use, simply an encumbrance on book shelves already overcrowded.

(3) Let conferences be held for mutual quickening and edification. If in our own land, in surroundings so favorable, such retreats prove beneficial, and are even considered necessary, of how much greater value must they be in non-christian lands, especially in the newer fields in which the

sustaining influence of Christian sentiment is not yet felt. Rightly directed they might be made, as they often have been, occasions of very rich blessing. On such occasions neighboring Missions might cooperate to the advantage of all concerned. But if that should not be found practicable to any great degree, on account of distance or other engagements, it ought at least to be possible, so far as individual men of special gifts are concerned. Of what incalculable value would a visit from such a man as the Rev. Andrew Murray be to any of our Mission fields! Such men are rare, although by no means unknown, and when they appear should be regarded as the heritage of the whole Church. To what other use so important could the best gifts the Church can command be devoted? Such visits would not only give an impulse to our workers, but be a beautiful illustration of the Apostolic practice of having all things in common, an earnest of the fulfillment of the Lord's sacramental and prophetic prayer, "That they all may be one."

(4) It scarcely needs to be added that we shall never reach the best results until the Church at home realizes more fully her obligations as to prayer for her missionaries. That is often preached as a duty, but it is very far from being universally practiced. Exact statements are not possible, but it is well known that the monthly missionary prayer meeting, which has never been very generally adopted, has in many cases in which it was adopted, fallen into disuse. In a very large percentage of the ordinary congregational prayer meetings, missionaries are rarely remembered, and if any spiritual interest in their work exists, it scarcely manifests itself in congregational

life. What does this mean? Is it only a symptom of general spiritual depression, or is it simply want of interest, arising from want of information? Can nothing be done to awaken throughout the Church a proper sense of her solemn responsibility? Has every expedient in the way of visitation, organization, publication, been exhausted? Or, have we been depending too much on human expedients, and too little on the Almighty Arm? The latter may be true, and yet it does seem necessary that more should be done in the direction of inducing a taste for the reading of missionary literature. It is said that about one-seventh of all the religious literature published is of a missionary character, yet into about fifty per cent. of our families scarcely any finds access. I speak for the Presbyterian Church in Canada, what may be approximately true, for other Churches here represented. There is literature enough, but it is not read. The increasing volume annually issuing from the press, falls into few, and always the same hands, whilst the masses of our Church membership are entirely ignorant, and correspondingly indifferent. Until that state of affairs is corrected, we can scarcely hope for the desired change. But how can this be done? Would it be possible, and if possible profitable, to break down and put into readable form the contents of books too expensive for the masses, and distribute them freely throughout the Church?

Might we not learn a lesson from business enterprises that force themselves upon public attention by persistent advertising? One firm that operates extensively in the U. S. and in Canada, issued at one time two and a half million booklets, the postage alone for which, at one cent each, would

mean \$25,000. Experience taught them that it pays. Is it not worth while considering whether or not a freer expenditure in this respect would be profitable to our cause by winning attention, eliciting interest and intercession at the Throne of Grace? If that were only once secured, if the whole membership of our Churches

were aroused, then might we expect the speedy dawn of that millennial age when the kingdoms of this world will become the kingdoms of our Lord—when instead of the thorn shall come up the fir tree—when Jesus shall reign from sea to sea, and from the rivers unto the ends of the earth.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

MERSINE, ASIA MINOR.—A letter from Dr. Metheny to Treasurer Walter T. Miller, dated January 7th, contains the cheering information that recently eleven were admitted to the membership of the congregation in Mersine, including three boys and four girls from the schools. It also reports, in addition to these converts received on a public profession of their faith, the restoration to full privileges of two members who had been under suspension. This item is certainly calculated to encourage the home churches and calls for profound gratitude to the Redeemer, that in the midst of existing oppression and consequent anxiety on the part of the workers, He is carrying forward His work, and no enemy can prevent its ultimate success.

The same letter speaks of great distress, in the shape of poverty in this field, the indirect result of the uprisings and religious persecutions in Asia Minor, that loudly appeals to the sympathy and beneficence of God's people. In this connection we take occasion to say that if the donors of money for the Armenian sufferers do not object, we will hereafter send their offerings to Dr. Metheny for the re-

lief of the destitute within his reach, instead of forwarding them, as we have been doing, through the only direct channels of communication with the distressed provinces.

The following items are contained in a letter from Mrs. Metheny, written early in January:

“Our cook's brother-in-law was shot and killed by Moslems, about half way to our summer resort, December 31st. The brother-in-law of one of his sons was almost hacked to death. His face and hands are a mass of severe cuts and he was shot also. The assailants pushed him off the roof and left him for dead. But he managed to creep away, and found two men whom he hired to bring him to town. He was carried in here a little after noon and it took the doctors two hours and a half to dress his wounds. Officers were sent by the government to take his testimony. Capt. O'Neil was present at the time and saw him—a fact that makes the authorities a little more particular in having justice done.

“Some who took part in the Cæsarea massacre are in Tarsus inciting the Moslems there to rise. A few days ago there was a massacre in Iconium.”

SUADIA, SYRIA.—Rev. J. Boggs Dodds has something to say to his friends in the home lands :

“You will like a few words at the beginning of the new year to know how things go afield. Rumor carries such wild reports these times that if credence is given to what is heard, one will be in constant unrest. Many centers of large populations have been terribly visited in the providence of God, but it has not come nigh unto us. There are possible dangers in view, but we go forward with our usual work with a year behind us filled with the Lord’s goodness to us, and with His Word full of guarantees for the future.

“The schools are full, and more applying than we have places to give. It is hard to turn any away—especially the poor Fellahs. They are slow to come in at the first of the year, but now they come and have to be turned away. Can we not be allowed a little more money to lay out in food supplies? There are servants enough and teachers sufficient, and sleeping places can be arranged. A woman came to-day bringing a little milk and two boys—the milk a present and the boys for school, but I had to say ‘no,’ for few days at least. I hope to take them next week after making some clothes and bedding out of materials furnished by several wise and helpful L. M. S.’ at home.

“Let me say a word to those who like to help us by sending ‘boxes’ to the school. Nearly every station requires a little different materials for its own peculiar needs. Here, every man and boy wears *white* cotton pantaloons; to give anything else is humiliating. Of course, these pantaloons are of the wide native style. The goods must be coarse, heavy

stuff, like white denim; white, coarse muslin for shirts; heavy wash prints for outside native coats. The clothes of western nations are not suitable to the Suadea school. Muslin sheeting, and prints for comforts or quilts are needed at times. Cotton for comforts and beds is cheaper here than in America.

“The attendance at Sabbath services is much better now than in the summer time. Sabbath-school is very good. Owing to the strained condition of affairs in the country, it has been deemed wise not to renew the house-to-house prayer meetings of last winter yet. I hope we may do so soon. All such gatherings are conspicuous targets these days. The regular mid-week prayer meeting and Friday evening Bible class of Sunday-school teachers are maintained with interest.

“It is time to lift up our heads, for the day for the redemption of Turkey is drawing nigh. O, lay hold and wrestle with us, ‘that the way of the kings of the east may be prepared’ (Rev. 16:12) very speedily through the drying up of the Euphrates. Belshazzar is drunk, his kingdom wanes. Jubilee comes. Pray!”

LATAKIA, SYRIA.—Rev. Jas. S. Stewart says, in a letter written January 20th :

Matters are very quiet in our vicinity, but of course we do not know at all what has taken place in any other part of the empire within the last three or four weeks. We are all in usual health. There has been rain falling nearly every day for three weeks, and the rivers have been so high that very little traveling could be done. On account of the unsettled state of the country, I have not been able to visit the outstations since I came from Kessab, but

the schools in the southern part of the field are going on as usual. Salim Saleh visited them a little more than a month ago. The teacher who has until now been in Inkzik we thought best to remove to Gunaimia. He arrived there about the middle of November, and began to labor quietly among the people, reading and speaking, but not teaching school. A search was made in the village, however, for arms, and the teacher, along with several other men of the village, was arrested and taken to the seat of government for that district, and thence to Latakia. The teacher was called before the Mutaserrif, but he did not find him guilty of any crime, and told him to go back to his work. The people of Gunaimia presented a statement of their grievances, on account of the oppressive acts of the soldiers, and also of their Moslem neighbors, to the Mutaserrif, and he ordered an investigation, but we have not heard the result fully. They also presented a complaint to the English Vice-Consul, and the French, who forwarded the same to their superiors in Beirut. The same was done by the people of Kessab some months ago, and they have since been unmolested. We hope that Gunaimia may also receive protection. I would like to go out to the village, but the Consuls advise me strongly not to do so at present.

ANTIOCH, SYRIA.—The *Covenanter*, Ireland, reports the safe arrival of Rev. S. H. Kennedy at Antioch. In a letter to the editors, Dr. Martin says :

“We have the happiness to inform you that Mr. Kennedy reached Antioch in safety and in good health on the evening of the 24th, and that we are already feeling the benefit as well as the encourage-

ment of his co-operation. It was very brave of Mr. Kennedy to proceed to the field at this time, when confusion and horrible massacres are prevalent in Turkey, spreading terror throughout the Empire.

“On this closing day of 1895—a year in the history of our Mission distinguished, even beyond others, for difficulties and trials—we erect with special joy our Ebenezer, saying, ‘Hitherto hath the Lord helped us.’

“Our teacher, Rizook Romi, still lies in prison in Aleppo under the false charge sworn by the witnesses paid by the Greek Church. His case has not come to final trial as yet. In reference to it, we are sure that the Lord who reigns in Zion will glorify His own name and defeat His enemies.

“Slowly but steadily the disorder which had grown up in our Antioch congregation in the later months of our furlough have been corrected and composed, though some of their evil effects will for a considerable time remain visible.

“Through all the terrors and alarms that for eight months have filled this region, not only ourselves but also our people have been preserved in safety.”

CANTON, CHINA.—A very valuable letter has been received from Rev. A. J. Robb, dated Shameen, Canton, December 28, 1895, but it is endorsed “for private information only.” The closing sentences, however, must go to the churches: “The other night I heard a Chinaman of the London Mission speaking in a Christian Endeavor rally, and while it was nearly all unintelligible to me, the manner of the speaker and the natural rise and fall of his voice were very fine. It is a wonderful thing

to see those who have become Christians and hear them talk. There were nearly six hundred at the rally. We are quite well and happy in our work. We have been cared for very tenderly. Pray for us that we may have power to acquire the language and be directed to the place where the Lord wants us to work."

NEW HEBRIDES.—No island of the New Hebrides has a more thrilling Missionary story than Nguna [pronounced Ngoona]; and we earnestly hope that its wonderful chapters may not die with the chief actors, but rather, some day, be published to stimulate the cause of Missions throughout the world.

Twenty years or so ago there were 1,000 fierce cannibals on Nguna, and as many on Makura Island, fourteen miles north, while a considerable population inhabited the islands of Emae and Mataso, six miles and twelve miles respectively from Nguna.

The natives were all fierce and treacherous, of strong build, naked, painted and ferocious cannibals. Their history is blackened with records of outrages committed on British and other vessels.

In 1870 the Rev. Peter Milne and his brave young wife were located there. Twenty-five eventful years have gone by. Years of suffering and labor, of hopes and fears, escapes and Providences, prayers and pains, that have brought forth the new men and women—peaceful, happy Christians—of these four islands. Surely the story should be written some day.

We have only to-day's picture. The Rev. Peter Milne reports :

"With regard to the state of the work in my district, I think I may say that it is on the whole encouraging. On the fore-

noon of Sabbath week, the 5th instant (May), 45 adults and 35 children, 80 in all, were received into the visible church by baptism, and on the afternoon of the same day the communion was dispensed to over 230 natives, belonging mostly to Nguna and Pele. I have to baptize and dispense the communion on four other islands, viz., Emau, Mataso, Makura and Emae, and the people of those islands do not come to the communion at Nguna. The whole number of communicants in my district now amounts to about 750."—*Quarterly Jottings.*

The same exchange supplies many other items of interest. Ersomanga, with its story of missionary devotedness, such as perhaps no other in the world can boast, is now a Christian island. Last year Rev. W. Robertson, the missionary in charge, visited the scattered congregations in all the villages along the coast and over the interior, and saw all the people. Two missionary stations are in successful operation on the dark island of Tanna, where there are yet thousands of fierce cannibals, and it is expected that a third station will be opened this year on the west coast, which will be in charge of Rev. Frank Paton, son of the veteran missionary of that name. Rev. O. Michelson, who is settled on Tongoa, baptized seventy natives on his return from Synod last summer, and all show a decided zeal for Christ. At some of the Malekula stations there is a strong clinging to heathenism, but on the 14th of July, '95, eighteen natives were baptized, and after the Communion Sabbath, when a large number sat down to the Lord's Supper, these native Christians visited Pangkumu, where the work is very quiet, almost backward, though some are

showing renewed earnestness, and went through the heathen villages speaking to the people personally, and stirring up the zeal of the church worshipers.

FORMOSA.—It is natural and right that Japanese Christians should think of Mission work in Formosa, the new possession of their country. The Church of Christ in Japan (the Presbyterian Church) at its recent General Assembly, resolved to take steps toward the founding of a Mission in Formosa. Two delegates were appointed to visit the island, and confer with our own missionaries and the Canadian missionaries (Dr. Mackay and Mr. Gauld) regarding a suitable Formosan field. An additional Presbyterian Mission will no doubt be a welcome ally to the Formosan workers. It might be possible to hand over the East Coast work to the Japanese Church. It is difficult to superintend our eastern stations from Taiwanfoo, with mountains and savage tribes between. There was some idea, a few years ago, that the Dutch Protestant Church might resume work in Formosa, after the lapse of two centuries and might occupy the East Coast. As that proposal has fallen through, the Japanese Mission might find there, amongst the aboriginal tribes, a sphere; better than amongst the Chinese on the west side of the island, to whom, Japan missionaries would be distasteful.—*Monthly Messenger and Gospel in China.*

AT HOME.

BROOKLAND, PA.—Report of the L. M. S. of Brookland for 1895: This society is an auxiliary of Brookland and Manchester society. The year 1895 commenced with darkness to this society, for in many of our homes the Angel of Death was hovering;

and while it was the duty to minister to the wants of dear ones going through the valley of the shadow of death, we could not meet together at the stated times to encourage one another in the Mission work, still our contributions were gathered and sent to the work. Then we were without a pastor to direct and sustain us, though hopefully waiting that one might be sent to us.

The year 1896 finds us at work again. The dear ones have gone home to their Saviour, no longer needing our care, and though our hearts are sad, yet we remember the lesson taught us, that is, to "Work while it is day."

A pastor, the Rev. J. B. McIsaac, has been given, one whom we can trust, and who encourages us in the "Mission work."

We have a membership now of twelve; three being added in 1895—Mrs. J. B. McIsaac, Mrs. Murphy and Mrs. J. F. Steel.

Our contributions for the year 1895 were, for the

Indian Mission	\$10 00
Southern "	7 30
Jewish "	6 90
Domestic "	6 90
Foreign "	9 00
Table Linen.....	10 00

Total..... \$50 30

Mrs. E. McElroy, *Pres.*

Mrs. Mary Reed, *Treas.*

NEW ALEXANDRIA, PA.—Secretary's Report of the Ladies' Missionary Society, New Alexandria R. P. Congregation, for the year 1895: Another year's labor in the history of our Missionary Society has been recorded, and we have once more come to a place where we can erect a memorial stone and say, "Hitherto hath the Lord helped us."

In reviewing the past year we have much for which to be thankful. God's mercy has been new to us every morning and fresh every evening. We have held twelve regular meetings, with an average attendance of nine. At present we have enrolled thirty-five paying members. Several interesting letters have been received from the Mission fields, which tend to arouse our sympathy and keep us in touch with our missionaries and the work.

We also have had selections bearing on Mission work read at almost every meeting. Aside from our yearly contributions a barrel of goods was sent to the Indian Mission. During the month of September a Young People's Mission Band was organized, which we hope may be the means of accomplishing much good. Sixteen copies of the HERALD OF MISSION NEWS are taken in our society, and in this way our members receive late word from the field.

Each year marks a change in our membership. Though none of our members have heard the call "Come up higher," some have removed to other parts of the Lord's vineyard.

Our meetings have been strengthening to ourselves. Our prayers, no doubt, have been answered in ways we know not of.

But have we improved our privileges and opportunities as we should? Our lots have not been cast in the benighted parts of the earth, but we have been placed here, in civilized America, where we enjoy civil and religious liberty. While enjoying these advantages have we improved them? or in the Day of Judgment shall it be said of the Arab, the Greek, the Jew, or even the persecuting Turk, who have never heard the "Glad Tidings," that it is more tolerable for them than for us who have been enjoying Gospel privileges all our lives?

We have now entered upon a *new* year. Although God has spared our lives during the past year, we know not who of us He may call to our account in the year on which we have entered. Let us work while it is day. Let our earnest prayers go up to God, and our sympathy and support go out to our noble band of missionaries, especially those laboring in the foreign field, whose very lives are now endangered; and although the state of affairs at present seems very discouraging, we know that "God reigns," and that he will bring light out of darkness and order out of confusion; and may we not hope that these upheavals of the nations will open up wider fields and present greater opportunities for the workers of Christ to make known His "saving health" among the nations, until "the light of the glorious Gospel shall surround our world and the song of the redeemed shall encircle the earth?"

Respectfully submitted.

MRS. J. BAIRD PATTERSON, *Sec.*

TREASURER'S REPORT.

Balance in Treasury since 1895...	\$	25
Dues collected	44	95
Donations	14	75
Initiation fee.....		25
Mite boxes.....	24	15
Thankoffering	14	00
Barrel of goods.....	30	00

Total.....\$128 35

Disbursements :

Foreign Mission.....	\$50	00
Indian "	24	00
Southern "	7	00
Thankoffering to Indian Mission..	14	00
Barrel of goods " " ..	30	00
Freight on barrel.....	2	00
Delegate to Presbyterial.....	1	20

128 20

Balance in Treasury.....15

MRS. M. J. LINDSAY, *Treas.*

MONOGRAPHS.

BOTHWELL BRIDGE.

Thee, Bothwell, can I pass, nor yield
 A tear to thy ill-fated field,
 Where valour came, but wisdom not;
 And common prudence was forgot;
 Where fell the banner of the just;
 And truth was trampled in the dust;
 Freedom became absurd disorder,
 And victory lost her name in murder;
 Yet time has each external trace
 Erased of all that foul disgrace,
 And Bothwell, o'er the peaceful river,
 Thy bank, it blooms as green as ever.

—*John Struthers.*

The late Rev. John Kerr, D.D., in one of his fugitive pieces, says, "Few cities have the heritage of Glasgow on the Clyde, —the lower windows of the houses looking down through the magnificent Firth, among lochs and Highland mountains and winding shores, shut in by distant Arran —and the upper chambers opening on visions of the valleys that run among the hills, filled with the records of a past, which may give patriotic spirit and Christian nobility of soul to all who have a heart to learn."

That busy center of commercial life has indeed gathered round it so many manifestations of activity in the shape of colleries, iron works and manufactories of one kind and another, that historical spots near it have been despoiled of that lone grandeur so dear to pilgrims recalling the memories of the past, by visits to the scenes made sacred by them. What a contrast between the present surroundings of the Memorial to the Townhead Martyrs, and those of the monument to the Maiden Martyrs of Wigtown, or the slender pillar which gleams white among the darker heather of Auchenroch Muir! What a contrast between the surroundings of Bothwell Bridge, and those of lone Ayr-

moss or Drumclog! The scene has been changed, but the memories still linger, though it may be harder for us to recall them amid the noise and dust and smoke of the fierce activity of present day life.

Bothwell Bridge, which spans the Clyde some miles above Glasgow, and lies to the southwest of the village of Bothwell, was the scene of that memorable engagement on Sabbath, 22d June, 1679, between the Covenanters and Royalists, under the Duke of Monmouth, assisted by Claverhouse and Dalziel.

After their victory at Drumclog the Covenanters felt that they had committed themselves to the arbitration of war, and that, instead of dispersing, their only chance of safety consisted in keeping together. This the disastrous results of the affair at Pentland had taught them, while their successful resistance at Drumclog had inspired them with courage and hope. Numbers also continued to flock to the Blue Banner, so that the company assumed the appearance of an army that might win greater victories than that gained on Sabbath, 1st June, 1679. On the day after Drumclog, they marched to Hamilton, and still gathering as they advanced, they proceeded to Glasgow, the military headquarters of the West, hoping to surprise it, and dislodge the soldiers from the town. But the alarm had gone before them so that the enemy was on their guard. It is not necessary to detail all that followed. There was much aimless marching and counter-marching day after day, until the Covenanters gradually centered in a permanent camp on the Muir of Hamilton, in the close vicinity of Bothwell Bridge. Altogether they would

number about five thousand men. Robert Hamilton was commander, and he does not seem to have been fitted for the post. But he had the assistance of the four able officers who had done so well at Drumclog—Hall, Hackston, Burley and Cleland. Other brave, resolute men had also gathered round him, among them being the veterans who had led the Westland men at Pentland, Major Learmont and Captain John Paton, of Meadowhead. In fact, the gathering, if not so well disciplined as an army, had yet in it great possibilities for Scotland—possibilities that would no doubt have been realized if only the company had been of one mind and of one spirit—of one heart and of one step.

No doubt they were very defective in ammunition and artillery, those essentials which now constitute the strength of an army, and of which the Royalists had an unlimited command. Still worse, however, than that, were their divisions in religious opinion, by which mutual concert, either in plan or action, was rendered difficult, if not altogether impossible. The “Black Indulgence” was the bone of contention. Government, from policy, not from favor, had granted certain Acts of Indulgence, and the question at once arose, should such Indulgence be accepted by the Covenanters? There was no question about its lawfulness, for it was condemned by all. All were agreed in considering it to be sinful to accept the Indulgence. The question was whether the act of accepting it should be condemned, and classed among the public sins of the day in the proclamation which they were about to issue to the world, showing why and for what cause they were in arms.

Over this question the camp became a

debating club. Instead of preparations for war, time was wasted and passions infuriated. Officer differed with officer; minister preached against minister; leader might be seen rushing upon leader with drawn sword; and councils of war broke up in tumult. In *The Men of the Moss Hags*, William Gordon, of Earlston, is represented as saying, “It was the first time I had ever seen what discipline meant, and in a moment I learned why they had broken us at Bothwell and Rullion Green. For I have heard my brother Sandy say that at any time in the Covenanting host, had three drawn together and spoken like men that are hot in questioning, the whole army would have run from their posts to hear and to take part in the controversy. But all the while these dragoons kept their noses pointing in the straight of their necks, and fronted and wheeled like machines.”

Ure, of Shargarton, in his narrative of the battle, says: “We were not concerned with an enemy, as if there had not been one within a thousand miles of us.” Little wonder that such confusion and fatuity ended in defeat, and that the “Blue Banner gat fyled and reddened with other dye-stuff than the brown moss-water.”

In the meantime, the Royalist army had advanced to Bothwell Bridge, where the Covenanters were stationed to defend it. The sight of the enemy, which ought, for the present at least, to have stayed their dissensions, only seemed to act like oil upon fire, so that instead of meeting the foe with a steady unbroken front, they were contending with each other. It was on the morning of Sabbath, the 22d of June, that the Covenanting camp was roused by the arrival of Monmouth’s army,

15,000 strong. 15,000 against 5,000! Yet the disparity had not been so great had the 5,000 only been as united as the little company at Drumclog, when they descended the hill singing with one voice and one soul :

“ In Judah’s land God is well known,
His name’s in Israel great ;
In Salem is His tabernacle,
In Zion is His seat.”

As the Royal army came close up to the bridge, a deputation from the more moderate party of the Covenanters repaired to the headquarters of the Duke of Monmouth with proposals for an armistice. His Grace received the deputation kindly, and promised his good offices with the King on their behalf ; but added that he could do nothing until they had laid down their arms, and unreservedly submitted to the royal clemency, and that he would grant them half an hour to think of his proposal. To such terms the Covenanters would not submit. When Hamilton heard them he laughed at them and said, “ And hang next.”

So the Royalist army advanced toward the bridge, which was defended by 200 or 300 men under Hackston, of Rathillet, who, notwithstanding a heavy cannonade, made good their post for an hour, until their ammunition failed. When they sent to the main body for fresh supplies or a reinforcement they were ordered by Hamilton to retire and leave the bridge open. It was a mad command. That bridge was the principal key of their position, and should have been held at any cost. Hackston, however, being unsupported, was obliged to yield, and the Duke’s whole army and artillery crossed, and formed on the opposite bank without any attack being made

upon them. A single attack thereafter sufficed to scatter the already wavering Covenanters, who, on seeing the bridge abandoned, had lost heart and thought themselves betrayed, and, in a few moments horse and foot were flying in confusion. Only 400 fell in the battle, and 1,200 threw down their arms and surrendered. But the greatest slaughter was in the pursuit that followed. Claverhouse was now impatient to revenge Drumclog. The remembrance of his defeat on that field seemed to haunt him like an avenging fury, and to shed the blood of all who fell into his hands seemed his only method of silencing its taunts. He was now most conspicuous in that indiscriminate butchery—giving no quarter, even cutting and slashing the wounded with his own sword as he rode past among them.

The facility with which this rising of the Covenanters had been put down was of itself a plea for clemency. But no such dangerous principle visited the soldiers by whom such an easy victory had been won, or the government by whom it was to be improved for the restoration of peace and order. After the battle the principal officers of the royal army wished to burn the towns of Glasgow, Hamilton and Strathaven, lay waste the western country, and kill the greater part of the prisoners who had been taken. But to these savage proposals Monmouth would not consent. They were not, however, to be entirely balked of what they regarded as their reward ; and in lieu of such wholesale inflictions, the processes of fine, forfeiture and plunder were renewed with more than their former severity. Indeed, over the whole country, wherever a parish could be found from which an inhabitant had belonged to the

army at Bothwell, this fact was enough to convict the whole community, and furnish a pretext for military impositions and quarterings, for hillside shootings and indiscriminate hangings for the next nine years. And in the deeds of the *killing time*, none equaled either in rapacity or cruelty that "model hero," John Graham, of Claverhouse! In fact, as we think of the history of these years that followed "Bothwell Brig" we are constrained to say that imagination does indeed play fantastic tricks when it justifies such deeds of ruffianism, and converts their doer into a hero.

It is not necessary, in this paper, to follow the fortunes of the prisoners who surrendered at the battle, and who, having been dragged to Edinburgh, were there thrust into the dreary penfold of the Greyfriars Churchyard. Their fate was sad in the extreme, and many a time they must have wished that they had fallen on the battlefield with their face to the foe.

It seems rather strange, yet apparently it is the case, that only two persons were executed for complicity in the affair of Bothwell—two clergymen, one named Kid, the other King.

And now, how are we to judge of the conduct of those who at Bothwell Bridge fought against the King's forces and were defeated so disastrously? We certainly do not accept the picture given of them in *Old Mortality*. Unfortunately, Sir Walter Scott, with all his generous sympathy, was unfitted partly by taste, and more by education, for appreciating the side of Scottish history presented to us by the Covenanters. He sets before us, therefore, an altogether mistaken view of their conduct. Were they rebels? Was their conduct rebellion? Poor soldiers the majority of them showed

themselves to be on this occasion, and a poor use they made of a splendid opportunity of ante-dating the Revolution by nine years. But they were not rebels. It was said by an ex-Moderator of the Established Church of Scotland, regarding the Armenians in their rising some months ago at Constantinople, "that they would have been less than human if they had not risen in irrepressible rebellion against the Turkish Government." We may say the same regarding the Covenanters and the Stuart Kings. Subjects have their duties to their rulers. Rulers have also their duties to their subjects. If they fail in these are the subjects calmly to submit? Surely not. And when the Stuarts played the vile and tyrannical part they did, were the people not fully justified in rising against them? Some of these Stuarts had already not come very well out of their efforts to interfere with what they had no right to interfere. In fact, as the Cynic of Drumtochty puts it: "Some o' them cam' oot without their heads." And it served them right. And now when Charles II. had filled up the cup, the down-trodden, long-suffering people had no other recourse open to them but the arbitration of war, and they were justified in taking it. The whole nation justified their action when at the Revolution they drove the Stuarts from the throne and kingdom. And Bothwell Bridge was one of those failures that in all great struggles go before final victory, failures that turn men's eyes away from themselves to God who alone can give the victory.

It may be of interest to mention that old Bothwell Bridge measured only 12 feet broad. It was widened and improved in 1826, and again in 1871.

On Sabbath, the 30th day of August,

1835, the Rev. John Carslaw, of the Reformed Presbyterian Church, Airdrie, preached at Bothwell Bridge from the text Revelation ii. 10, "Be thou faithful unto death." These words are quoted from his discourse: "At Bothwell the Covenanters were defeated, but their cause ultimately triumphed, and their descendants now are reaping the grand fruits of their toil and faithful contendings."

On Sabbath, the 10th day of June, 1866, the Revs. David Henderson, Airdrie, and James Kennedy, D.D., Limavady, Ireland, conducted commemoration services at the same place. Janet Hamilton, the humble poetess of Langloan, thus closes a poem written by her on the occasion:—

"The memories o' her martyred dead
 May Scotland ever dearly cherish;
 They sowed the seed, we reap the grain—
 Their names, their deeds, shall never perish!"
 (REV.) JOHN MARTIN.

PRAYER AND MISSIONS.

John Foster says: "It is visionary to expect unusual success in the human administration of religion, unless there are unusual omens. Now an emphatic spirit of prayer would be such an omen." That emphatic spirit of prayer William Carey urged upon the Church in 1792, in his celebrated pamphlet, "An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen." He says: "One of the first and most important of those duties which are incumbent upon us is fervent and united prayer. * * * The most glorious works of grace that have ever taken place have been in the answer to prayer."

The beginning of modern Protestant

Missions to the heathen was due to prayer. And, to go much further back, let us remember that prayer originally gave the Church Pentecost, and Pentecost gave her Missions. "The story of Missions," says Dr. Pierson, "is the story of answered prayer. There has been no outpouring of the Spirit without a previous outpouring of souls to God."

Our greatest need then at the present time, is an emphatic spirit of prayer for Missions. Richard Baxter had this. He said in his narrative of his life and times: "My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the world, or if I prayed for the conversion of the Jews, that was almost all. But now, as I better understand the case of the world and the method of the Lord's Prayer, there is nothing in the world that lieth so heavy upon my heart as the thoughts of the miserable nations of the earth. * * * No part of my prayers is so deeply serious as for the conversion of the infidel and ungodly world."

Does the world lie heavy upon your hearts? Does India ever weigh us down? Does Africa ever burden us? Baxter, before the uprising of the modern missionary spirit, with its books, periodicals and stimulating meetings, had an emphatic spirit of prayer for Missions. Have we, who have all these aids to such a spirit?

Let us seek to enter more into that mind of Christ which is truly the missionary mind. He died for the whole world; let us pray for it. All that His death covers, our prayers should cover.

"Talk not to me of Foreign Missions," said a man who contracted his soul to a county; "all my sympathies are in Kent." Fortunate indeed it was for Kent that Augustine, its first evangelist, nearly 1,300 years ago, did not say, "Talk not to me of Kent; all my sympathies are in Rome."

World-wide thoughts, prayers and actions brought the Gospel to England originally, and now we English Christians are debtors to the world, and owe it the service of world-wide thoughts, prayers and actions too. Through an emphatic spirit of prayer the humblest Christian may have a world-wide sphere. We may not be able to travel, we can give our thoughts no world-wide currency, but we can give our prayers a world-wide influence. By way of the Throne we can reach the world. Who can complain of a narrow sphere for action when God gives him a world-wide sphere for prayer! And if in so great a realm some of us are not at all at home devotionally, but seem to ourselves to be strangers and foreigners, then let us beseech God first for ourselves that he would so broaden us by His Spirit, that realizing that we belong to the 1,400,000,000 of the human race, we may pray with much more intelligence and with much more intensity than we ever did before, "Thy kingdom come, Thy will be done on earth as it is in heaven." The Spirit of God is the spirit of prayer, and the larger the area we give Him in our heart and life, the larger the area He will give us for our supplications.

Every Christian ought to realize that not only financially but also devotionally he is a debtor to the heathen. This was the habitual realization of that saintly man recently deceased, Dr. A. J. Gordon, of Boston. Of him we are told that, "without

ever having personally visited heathen lands, he thoroughly informed himself as to the progress of Missions. His best prayer book on Missions was the map of the world which he kept constantly before him, and with the command of Christ as continually in mind, and the spirit of Missions in his heart he could not live without obedience to the Lord's last words. * * * He could no more limit his Christian activities to Boston, or to the United States, than the sun could forbid his rays to go to Mercury or to Mars. Any less field than the world was too small for such a man. Dr. Gordon's heart refused to be satisfied with any travail for souls that would not satisfy his royal Master and Lord."

If such devotional dissatisfaction characterized Christians generally at home, the missionaries abroad would have a greatly increased satisfaction with their work, which would advance with much greater speed. And the accounts received from distant realms of the majestic march of Christianity would stimulate the faith and enthusiasm, and inflame anew the spirit of supplication.

O that the great reserves of prayer could be called to the front! We hear much of the sin of Christians (and rightly too) in keeping such monetary supplies; would that we heard more of their sin in restraining those supplications without which the gold expended on the work will be comparatively powerless. Prayer can do more for gold than gold can do for prayer. And certainly if men prayed more they would give more. Prayer can hardly soar to the heavens for God's blessing on the heathen without searching the pockets of the petitioners by the way.—*Rev. J. F. T. Hallows, in Regions Beyond.*

A PLEASANT SURPRISE.

St. Paul had been making an effort to raise money for the relief of suffering people in Jerusalem. His appeal had come to the Macedonians at a very difficult time for them. The Apostle (in the letter which he wrote to the Corinthians on that occasion) speaks of the "abundance of their joy and their deep poverty," and at the same time of "the riches of their liberality." He also gives this remarkable testimony for them: "For, according to their power, I bear witness, yea, and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints."

The satisfaction which this unexpected and extraordinary liberality would give to the Apostle, when he had felt called upon to solicit large contributions, can easily be imagined. Instead of having to ply them with arguments and persuasions and entreaties; to answer objections and obviate difficulties; to appeal to sympathy and to conscience—instead of all this, to find argument and persuasion and appeal and stimulus all unnecessary, all superseded by spontaneous charity, flowing forth and overflowing in such generous abundance; to find all the urgency and persuasion coming from the other side, soliciting the privilege of giving beyond what was asked, and beyond his estimate of their ability—this must have been an exceedingly pleasant surprise to St. Paul.

But this experience went still deeper. Those Macedonian disciples "first gave their own selves to the Lord," says the Apostle, "and to us by the will of God." There is a sense known to all warm Christian hearts, in which the giving of our-

selves to the Lord includes a giving of ourselves to those whom the Lord has sent to us or set over us. This was experienced by St. Paul and his Macedonians, to the great delight of them and of him.—*Selected.*

WOMAN'S RELATION TO THE
WORLD'S EVANGELIZA-
TION.

If statements from the field are true, and conditions at home not misrepresented, Christian women must have a much larger share in the work of discipling all nations than they now have for "the evangelization of the world in this generation" to become a fact.

Missionaries and travelers unite in asserting that women, more than men, perpetuate idolatry. A Hindoo villager once said, "We men would give it all up but the women make such an ado we have no peace." An enlightened native of Calcutta declared, "It is our women who keep up Hindooism by their bigotry and ignorance." Of the \$400,000,000 given annually in China, for the temple worship, seven-eighths is given by women. Heathen mothers carry their children who are too young to talk to the altars and shrines and teach them to bow before the idols and to lay offerings before them, so that they are entrenched in idolatry before any outside influence can reach them. Oriental women are conservators of heathenism because their present condition is so miserable that they feel the need of some hope for the future, however slight, and are kept in bondage by the priests lest a worse fate come upon them. Not only so, but their degradation and the terrible social conditions arising from it further prevent the spread of the Gospel by keeping men from

rising far above heathen conditions. Olive Shreiner, in one of her "Dreams," illustrates this fact. She saw before her an object which, on nearer approach, proved to be a woman with a great burden on her back that had drawn her down to the earth. Even her head was in the dust. She had found it useless to struggle and meekly lay there. By her side was the figure of a man who also could not move from the spot because a strap passed between them and was fastened to his leg. Finally, the bands of the burden were cut, and after a long and terrible struggle the woman arose with no help from the man and then the two walked off together. The burdens of heathenism have indeed drawn women down into the very dust. They cannot rise. In their hopeless condition they scarcely struggle. They shake their heads mournfully and say: "We have no souls, we are only cattle." But it is not until the Gospel of Christ takes away the load, and the hope and strength of Christ rises up that man, her husband can really go forward.

Five hundred million heathen women live in sad-eyed ignorance of the Christ who alone has given American women their happy lives. Few can ever hear the good tidings unless Christian women carry it to them, for the reason that in nearly all non-Christian lands male missionaries are not allowed access to the women, and only women can understand and help their sister women. If, then, the evangelization of heathen lands is so vitally dependent on the conversion of the women, and if this can be accomplished only by women missionaries, would it not please the Master, as He looks on the white fields, to see a large increase in the number of women on

the field? But not only are women missionaries needed for the work among women and children, but, in some countries, they have a decided advantage over men in other ways. They are not so easily suspected of base motives, and their tact and quiet way of working makes it possible sometimes to accomplish what men cannot. Mrs. Bates, a missionary from Africa, said recently, "Women have a decided advantage in some parts of Africa, for the people never saw a bad white woman, though they have seen many bad white men." A prominent member of the Chiu Inland Mission said they often sent women to be pioneers where there was a strong anti-foreign feeling. For the Chinese would say, "They are only women" and can't do much. But the despised "women" have founded many a station, and, through Chinese helpers, have even administered the affairs of churches.

We have seen that woman has an important place in the dark lands of the earth both as messenger and recipient of the truth. She has quite as vital a position at home. At the present time the general missionary boards throw the whole responsibility of the work for heathen women and children on the women of the home churches, notwithstanding the fact that the control of only such a small proportion of the wealth of the church is in their hands. Therefore, if a larger force of women is to be sent out, as it is evident there must be, a great and ever-increasing responsibility rests on those who "hold the ropes." A larger number of those whose interest and influence reach to the ends of the earth must somehow be raised up, the ignorant must somehow be informed, the Spirit of Christ must be shed abroad in

our hearts. Those who raise large amounts of money for philanthropic or Christian purposes have learned that it is always wise to gain the approval of the women of a town, or congregation, before asking the men for money. Many women give to foreign Missions whose husbands laugh at the whole matter. But how many men give in spite of their wives?

In still another particular are the Christian women of America especially privileged to work with God for the redemption of the world. They too mold the thoughts and habits of the little ones before the wisdom of the world can come in to cloud their sympathies and stifle their good instincts. How many missionaries now on the field and how many workers at home are so because of a mother's influence? Through Mission bands and Sabbath-school classes and other organizations it is chiefly women in all our churches who are nurturing the missionary spirit.

In praying the Lord of the harvest to send forth laborers into the harvest, would it not be well to pray for a great outpouring of the Holy Spirit that *more* of our "daughters may see visions," that the women who are "at ease in Zion" may rise up and be doing?

It is a glorious calling to look forward to being a missionary to heathen women, "to bind up the broken-hearted, to proclaim liberty to the captives, to comfort all that mourn, to give unto them a garland for ashes, the garment of praise for the spirit of heaviness," and in so doing to undermine the very foundations of heathenism. But while looking forward to such a career it is possible for every woman volunteer to so make her life felt here in her college circle, in her home church, in

other churches which she may touch, that many now asleep will be aroused to their duty and privilege, and if the new interest is intelligently fostered and conserved, only God knows what may result in the "uttermost parts of the earth."—*Miss Jennie T. Martin, in the Student Volunteer.*

WORTH REMEMBERING.

The late Prof. Swing, of Chicago, spoke wisely when he said: Into the ballot box goes the intelligence of the community; but into that worthy rival, the contribution box, goes the coin of the benevolent. Indeed this glorified institution has for the most part preceded the ballot; for the ship of the missionary and the teacher sails first, to make man fit to enjoy the blessings of freedom. Charity precedes liberty. Beautiful, indeed, is the picture where a humble man goes with a mind full of intelligence and deposits his vote; but a picture so striking finds its equal in that scene where the poor widow advances, and, all aglow with the light of benevolence, puts into the contribution box her two mites.

Very impressive is this sentence from the writings of the late Dr. A. J. Gordon, of Boston: Well may we write the word "opportunely" over the closing decade of the nineteenth century; and well may we be admonished that opportunity is but another name for importunity, as though God were beseeching us by every open door to open our hearts and to open our hands and to open our purses, that we may worthily meet the crisis of Missions which is upon us.

A Scotch missionary once said: The Apostle James addressed his epistle to the strangers scattered abroad; if he were

writing it now he would address it to the Christians huddled at home.

Gen. S. C. Armstrong, says: A work that requires no sacrifice does not count for much in fulfilling God's plan. But what is commonly called sacrifice is the best, happiest use of one's self and one's resources—the best investment of time, strength and means. He who makes no such sacrifice is most to be pitied. He is a heathen because he knows nothing of God.

A native Japanese, who was still a heathen, was once asked by a Christian Minister how he could afford to give so much to the worship of his god. He made this answer: "I and my family worship the great, bright god of self-restraint, and there is always enough and to spare when the great, bright god of self-restraint appears before us and inquires what we have to give him."

How expressive is the illustration once employed by the late Dr. Wm. M. Taylor. of New York: There is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much, but gives nothing. Such a lake is a perfect illustration of a church all whose efforts terminate upon itself. Around it there will be desolation, and in it there will be no life.

Canon Liddon, says: Churches are living churches in the exact ratio of their missionary activity.

The late Bishop Phillips Brooks, once said: The foreign missionary idea is the necessary completion of the Christian life. It is the apex to which all the lines of the pyramids lead up. The Christian life without it is an imperfect, mangled thing.

CHINA IN 1895.

During the past year the great focus of interest in the far East has been China. The searchlights of public attention and criticism have been turned very fully upon that land. Every event and movement, every fresh phase of the crisis that is upon her, every new element in the struggle that is going on, is scrutinized and discussed with more than a mere passing interest. The Chinese have always been the Imperial race of the far East, a position which many believe they are destined still to hold for ages to come. The gravity of the present crisis is extreme. The period of transition, initiated by treaties with Western powers, is approaching the turning point. The climax must ere long be reached. The new era, with its untold possibilities, to which the events of the past half century have been distinctly pointing, will soon be inaugurated. It is an inevitable struggle that has come, a condition of things which few, if any, and least of all, the masses of the Chinese, can understand in its full significance.

A calm review of Mission work in this land, as seen in the past year, is full of the cheer of real encouragement. The stability of the work is emphasized in the fact that, with but few exceptions, missionaries have remained at their posts, even in the remote interior. The cry of alarmists that the missionaries must be recalled to the treaty ports for safety of life, has met with no response from those who stand in the breach. There has been no foolhardy seeking of danger, no ostentatious display of the martyr spirit. When compelled by circumstances, they have retired for a time, but with no thought of abandoning their work. They understand and appreciate the pecul-

iar dangers and difficulties of their position as no others can, but, in loyal obedience to the Master, under whose orders they serve, "where duty calls, or danger," they have cheerfully gone and remained.

Our hearts have overflowed with sorrow and indignation at the atrocious cruelty which robbed a sister Mission of eleven precious lives. The sacred blood shed on the altar of Christian devotion, is a memorial before God and before the heathen—a pledge that shall be redeemed in thousand-fold blessing. God has permitted the sacrifice for some wise purpose. These dear lives, together with the scores who have succumbed to the storm of hardship, disease, and the general wear and tear of the work, are all taken into account as part of the service required as filling up the measure of Christ's suffering for China, on the part of his servants and witnesses there.

The steadfastness of the native Christians in these times of trial and persecution affords good evidence of their sincerity and Christian vitality. More numerous and more bitter than the trials of the missionaries are those to which they have been exposed, yet, with rare exceptions, they have proved faithful. Hated, reviled, boycotted, beaten, robbed, and murdered, they have, as a body, stood firm. In their stability, when so tried, is found proof of the genuineness and permanence of the work already done and the promise of yet better things in the future.

With familiar knowledge of the character of the people among whom they labor, the peculiar forms of hostility to which they are exposed, and the exigencies of the present time, the missionaries, I am assured, stand as one in the belief that the present troubles are but a stage in the transition

through which China is now passing, and that the disturbances so widespread, even the most serious, are only what might be expected to attend such periods of transition. Some think the turning point is very near. Others with, perhaps, a more just appreciation of the tremendous obstacles to be overcome, believe it will still be the work of many years. Though the heathen rage the Lord reigns, and the wrath of men, even in China, will yet be made to praise Him. With full faith in the outcome, the present is not a time for inaction, hesitation, or fear. The Church should be girding herself for a great onward movement. God has interposed, and by drastic measures, which we cannot now fully understand, is preparing the way for the conquest of China for Christ. And China, as she now stands in her helplessness and hopelessness, with her back turned to the future and her face to the past seeking for inspiration and help from the fossilized systems of bygone ages, presents a mute appeal, to which the Church should be quick to respond. In the great crisis that is upon her, the causes and conditions of which she does not yet understand, a crisis fraught with the weal or the woe of one-fourth of the human race, the Church should be there many-handed, full-hearted, eager, earnest, unremitting in her efforts to impress the truth as it is in Jesus upon those seething masses, and to mold the thought and life of China's new era after the pattern and mind of Christ.—*Rev. Dr. B. C. Henry, in "At Home and Abroad."*

THE HERALD OF MISSION NEWS only costs fifty cents a year.

EDITORIAL NOTES.

—All our readers are familiar with the name and history of Telgie Ibraheim, the deaf and dumb girl who came to this country some years ago with Dr. Metheny, and has since been at school in a public institution. Every summer provision has to be made for her expenses during the holiday season. The Women's Missionary Society, connected with the Second Congregation in Philadelphia, gave the money needed for that purpose last year, and it seems to us that it would be a good plan for the L. M. societies throughout the Church to contribute one dollar each annually. In this way the necessary funds would be easily provided without a burden being laid on any one.

All moneys intended for this benevolent work should be sent directly to

MISS MARY A. STERRETT,

3,343 Ludlow Street, Philadelphia, Pa.,

and will be acknowledged in the *HERALD OF MISSION NEWS*. The amount asked for is very small, but, given in the spirit that the Lord commands, will not fail to bring the promised reward. Promptness in giving always enhances the value of an offering.

—Attention is again called to the map of the Mission fields of the Reformed Presbyterian Church in Syria, Asia Minor and Cyprus, to be issued in September of this year. For full particulars see last issue, p. 45. Every one who would be thoroughly acquainted with the missionary work of the Church should have a copy. The *HERALD*

of *MISSION NEWS* hopes there will be enough advance subscribers to warrant fixing the price as low as three dollars. Don't you want the map?

—At the request of Treasurer Walter T. Miller we publish on the covers of this issue a statement of receipts for the foreign Missions. Among the contributions to the new work in China will be noticed one for twenty-five dollars from Mr. Robert McNeill's Bible class in the Sabbath-school of Third New York. It seems that it has been the custom of this class to interchange presents at a certain season of the year, but, when the time came around this winter, they determined to devote this money to missionary work. Surely such a resolution is worthy of special notice and commendation. It supplies a very fine illustration of that subordination of self to the will of God which marks entire consecration.

We also call attention to the liberality which the Chinese Schools in some of the Churches are contributing to the new missionary enterprise.

—A few days ago a letter came from Rev. S. J. Crowe, of Warren, Ohio, with five dollars, part of which was intended for the renewal of subscriptions to *HERALD OF MISSION NEWS*, the balance to be appropriated to the hospital service that Dr. Balph proposes to establish in Latakia, Syria.

—Since last report we have received the following contributions towards the salary of Pastors' Missionary for the third year :

Rev. R. J. George, D.D. \$20.00 Allegheny, Pa.	Mrs. J. J. Richert \$5.20 San Diego, Cal.
Rev. G. R. McBurney 5.00 Avery, Iowa.	----- 12.50 ----- 12.50 New York, N. Y.
Rev. T. H. Acheson 10.00 Denver, Colo.	
Rev. Geo. Kennedy 15.00 Beaver Falls, Pa.	

There are ten or eleven ministers to be heard from.

The following contributions have been received from the elders towards the salary of their missionary for a third year:

Mr. M. G. Euwer \$3.65 Parnassus, Pa.	
Mr. Wm. McCullagh 5.00 New York, N. Y.	

Loyalty to the old paths or old methods of giving for religious purposes, or something else, is evidently keeping back many in the eldership from uniting with their brethren in the support of a special representative in the foreign field. We admire their convictions, but are sorry to see them throw away so big a blessing.

The young women are away ahead of both pastors and elders in the support of their missionary. They are making up the salary for a fourth year:

—Saturday, February 15th, we received from the First Reformed Presbyterian congregation, of Newburgh, N. Y., the sum of fifty-six dollars for the Armenian sufferers, with the request that it be “given to the committee appointed in New York to look after such funds.” This money has been forwarded to Brown Bros. & Co., treasurers of the National Armenian Relief Committee. Thirteen dollars and eighty cents contributed by United Miami Congregation, Ohio, for the same purpose will, with the permission of the donors, be sent to Dr. Metheny, of Mersine, Asia Minor, for the relief of the destitute in that locality.

—We learn from a Sydney paper that Rev. J. G. Paton, D.D., has returned to Australia, after spending six months in Aniwa and among the islands of the New Hebrides. The paper says: “The veteran Dr. Paton expresses himself as highly satisfied with the progress that has been made, and cherishes a sanguine hope respecting the future.”

A cablegram from Latakia, Syria, received as we go to Press, Tuesday, Feb. 17, intimates that all were well in the Mission fields at that date.

At the request of WALTER T. MILLER, Treasurer, Cotton Exchange Building, New York, we publish the following statement of receipts for the Foreign Mission Fund :

1895.		1895.	
Aug. 13.	Ministers of Ref. Pres. Church, for Pastors' Missionary (additional) for second year.....	\$20 00	
" 13.	Elders of Ref. Pres. Church, for Elders' Missionary for third year.....	128 70	
" 13.	Young Women of Ref. Pres. Church, for Young Women's Missionary.....	607 45	
	Above three items through HERALD OF MISSION NEWS.....		
" 19.	Mission Band Parnassus Congregation..	2 55	
Sept. 10.	John Hill and family, of Belview, etc....	6 24	
" 10.	Joseph McFarland and family, ".....	6 24	
" 10.	Mrs. Joseph McFarland, of L. M. S., of Belview, etc.....	5 00	
" 14.	H. R. Blair, of Slippery Rock Cong'n....	8 00	
" 18.	L. M. S. of Geneva Congregation.....	10 45	
" 18.	Mr. and Mrs. Robert English.....	2 00	
" 21.	A friend, Kansas.....	5 00	
" 24.	S. S. Third Congregation, Philadelphia..	4 60	
" 28.	Missionary Society of Clarinda Cong'n..	17 70	
" 30.	Mrs. Sarah Findley, of Church Hill Cong'n.	1 95	
" 30.	Mrs. Sarah M. Stevenson, Zanesville, O.,	3 00	
Oct. 4.	L. M. S. Bear Run Congregation.....	3 00	
" 5.	" Bethel.....	25 60	
" 7.	" Pleasant Ridge.....	5 10	
" 7.	Y. P. S. C. E. Second Boston Cong'n.....	11 00	
" 9.	S. S. 8th St., Pittsburgh Congregation..	46 07	
" 9.	" Sharon.....	30 27	
" 9.	" Class of A. M. Mitchell, Winchester Congregation.....	2 45	
Nov. 2.	Cash, from " Nobody ".....	35 00	
" 2.	S. S. of Geneva Congregation.....	5 11	
" 2.	George and Jane Foster, Washington, Ia.	20 00	
" 12.	S. S. Allegheny Congregation.....	100 00	
" 13.	Women's Missionary Society of 1st Congregation, Philadelphia, half-yearly contribution.....	50 00	
" 19.	Young Ladies' Missionary Society of Wilkinsburg Congregation.....	51 02	
" 22.	L. M. S. Wyman Congregation.....	21 30	
" 22.	S. S. Morning Sun Congregation.....	57 91	
" 29.	Mrs. Margaret Turner.....	100 00	
Dec. 4.	L. M. S. of 1st Congregation, Beaver Falls, Pa.....	10 00	
" 4.	Brooklyn, N. Y., Congregation.....	22 82	
" 4.	Second Boston Congregation.....	20 00	
" 4.	S. S. Second Boston.....	15 00	
" 4.	S. S. Class in Second Boston Cong'n....	5 00	
" 4.	United Miami Congregation.....	112 74	
" 4.	Mr. John J. Aikin.....	1 00	
" 4.	Mrs. Nancy E. Paris.....	15 00	
" 4.	Bloomington Congregation.....	60 18	
" 4.	Superior, Neb.....	7 50	
" 6.	Rev. J. J. McClurken.....	30 00	
" 6.	Miller's Run Congregation.....	112 32	
" 6.	1st Newburgh.....	410 00	
" 7.	Cedar Lake.....	34 16	
" 7.	Sharon.....	133 18	
" 7.	Society of the late Rochester Cong'n....	12 00	
" 10.	Win and M. J. Hogan, Glenwood, Minn.,	20 00	
" 10.	Glenwood Congregation.....	8 50	
" 10.	Rev. W. W. Carithers and family.....	21 50	
" 10.	Miss Kate McBurney, " Indian Mission ".....	10 90	
" 10.	Miss Joanna Speer.....	5 00	
" 10.	Miss Alice Carithers.....	3 00	
" 11.	St. John, N. B., Congregation.....	15 75	
" 11.	Almonte, Canada.....	75 00	
" 11.	A. K. Wylie.....	5 00	
" 11.	Mansfield Congregation.....	15 32	
" 12.	L. M. S. Morning Sun Congregation.....	20 60	
" 13.	Theo. Sproull.....	25 00	
" 13.	Miss Eliza Gray, of Rochester, N. Y.,	30 00	
" 13.	Mrs. Sarah Findley, Church Hill Cong'n.	1 00	
" 13.	Church Hill Congregation.....	7 15	
" 13.	College Springs, Iowa, Congregation.....	4 75	
" 13.	Cedarville.....	35 00	
" 13.	Washington, Iowa.....	10 00	
" 13.	Beulah.....	1 00	
" 13.	Evans, Colorado.....	16 00	
" 13.	Eskridge, Kansas.....	13 12	
" 13.	Elkhorn, Illinois.....	51 50	
Dec. 11.	Mrs. M. E. McKee, of Clarinda Cong'n..	\$100 00	
" 15.	The Chinese Mission, Oakland, Cal.....	11 50	
" 15.	Little Beaver Congregation.....	37 82	
" 15.	Tabor Congregation.....	12 25	
" 15.	Clarinda.....	46 95	
" 15.	Morning Sun.....	67 10	
" 15.	Long Branch.....	32 55	
" 18.	Sterling, Kansas, Congregation.....	8 92	
" 18.	Londonderry.....	18 05	
" 18.	Rev. D. C. Martin and wife.....	200 00	
" 19.	Staunton Congregation.....	26 15	
" 19.	Hickory Grove Congregation.....	8 00	
" 20.	Hopkinton.....	135 50	
" 20.	Jonathan Creek.....	10 21	
" 20.	Southfield.....	42 00	
" 20.	Belle Centre.....	16 00	
" 20.	Geneva.....	122 60	
" 20.	S. S. Geneva.....	5 11	
" 21.	Samuel Fishbaugh and wife, Erastus, O.	4 00	
" 23.	Old Bethel Congregation.....	79 08	
" 23.	White Lake, N. Y.,.....	8 00	
" 23.	North Cedar.....	27 81	
" 23.	Olathe.....	104 40	
" 26.	Lisbon.....	44 00	
" 26.	Second Phila.....	79 46	
" 26.	Utica, Ohio.....	90 50	
" 26.	Winchester, Kan.,.....	142 52	
" 26.	Pine Creek.....	15 00	
" 26.	Hugh O'Neill, of New York.....	1,000 00	
" 27.	L. M. S. of Washington Cong'n, Iowa....	5 90	
" 27.	New Concord Congregation.....	21 00	
" 28.	Coldenham.....	16 50	
" 28.	Baltimore.....	30 00	
" 28.	Rev. S. R. McClurken, Fair Grove, Mich.	15 00	
" 28.	Mrs. Anna M. Galbraith, Rochester, N. Y.	5 00	
" 28.	L. M. S. Parnassus Congregation.....	15 00	
" 28.	" Tabor.....	4 50	
" 24.	Rev. John Galbraith.....	20 00	
" 30.	Mrs. M. J. Shields.....	5 00	
" 30.	Sharon Congregation (additional).....	20 50	
" 30.	Anonymously.....	100 00	
" 30.	A young man, member of 2d Congregation, N. Y., specially for Suadia.....	52 00	
" 31.	Slippery Rock Congregation.....	27 96	
" 31.	New Alexandria.....	52 58	
	1896.		
Jan. 2.	S. S. Eighth St., Pittsburgh Cong'n....	59 42	
" 2.	Mr. J. W. Baker.....	1 00	
" 2.	St. John, N. B., Cong'n (additional).....	6 00	
" 2.	Rev. J. S. Duncan, of Parnassus Cong'n	4 00	
" 2.	A. B. Copeland.....	2 00	
" 2.	J. R. Copeland.....	15 00	
" 2.	S. S. of Parnassus Congregation.....	5 00	
" 2.	L. M. S. of New Castle.....	20 00	
" 3.	Young People's Missionary Society of Hopkinton Congregation.....	5 84	
" 4.	S. S. of Slippery Rock Cong'n, specially for support for one year of a girl in Latakia Boarding School.....	41 55	
" 4.	S. S. Old Bethel Congregation.....	48 66	
" 4.	Mission Band Old Bethel Congregation..	4 05	
Jan. 6.	Union Congregation.....	35 70	
" 6.	New Castle.....	40 30	
" 8.	Vernon.....	37 67	
" 8.	Cedar Lake (additional).....	5 00	
" 8.	College Springs Congregation.....	10 00	
" 9.	Princeton, Indiana.....	34 84	
" 9.	L. M. S. of Utica.....	46 96	
" 9.	Miss Maria Kirkpatrick, of Garrison Range, Ind.....	5 00	
" 10.	Mr. J. M. and Mrs. L. M. Wylie, of Drayton, N. D.....	25 00	
" 10.	First Congregation, Beaver Falls, Pa....	59 50	
" 10.	College Hill Society (Covenanters) Beaver Falls.....	38 50	
" 10.	L. M. S. of Bear Run Congregation.....	5 00	
" 13.	Mission Sabbath School Olathe Congregation, specially for support of Miriam Malcum in Latakia School, under direction of Misses Wylie and McNaughton.....	51 33	
" 13.	Cincinnati Congregation.....	41 38	

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